

GHULAH MISCONCEPTION

**HOW CAN YOU SAY
BARA'AH
FROM THE MUSHRIKIN
IS FROM ASL AD-DIN
BUT NOT TAKEFIR ??**

ISA BIN ABI ABDULLAH

A Desperate Gasp

So far we have, by the grace of Allah, responded to the main misconceptions brought forward by the *ghulab*. In a desperate attempt, the *ghulab* seek to raise an objection asking, “How can you say *bara’ah* from the *mushrikin* is from *asl ad-Din* but not *takfir*?!” Thus out of their compounded ignorance they think they have cornered the adherents to the path of Ahlus-Sunnah wal-Jama‘ah.

The reply to that is in two ways; a general response and a detailed one...

The first: it is in saying the definition of *asl ad-Din* and the position of *takfir* in the *Din* has been fixated and the speech of the people of knowledge in this regard is clear.⁵¹ If one was sincere in following the truth he would realize his mistake and correct himself and cling to following, as many have done, and all praise belongs to Allah, instead of trying to refute the scholars of the Sunnah without knowledge.

⁵¹ See *Clarifying Matters of Methodology*, ch. 2-3.

Secondly: to further explain for those who may have been caught in the web, even for a moment, by the misconceptions of the *ghulab* we say: *bara'ah* from the *mushrikin* is from *asl ad-Din* known by the '*aql*' and *fitrah*; while *takfir* is a *hukm shar'i* known only by the Revelation. What is meant by *bara'ah* is the foundational aspect of it present in the heart, and it is hating and having animosity towards those who commit *shirk* due to their *shirk*, not following their whims, not allying with them, and staying away from agreeing with them in their *shirk*. Therefore, the one who avoids *shirk* himself, but loves those who commit *shirk* for their *shirk*, or manifests agreement with those who commit *shirk* in their *shirk*, or allies with the *mushrikin* against the *muwabbidin*, has nullified *asl ad-Din*.

Shaykhul-Islam ibn Taymiyyah (*rahimahullah*) said, “*Bara'ah* goes against *wilayah*, and the *asl* of *bara'ah* is hatred, and the *asl* of *wilayah* is love. This is due to the fact that the reality of *tawhid* is one does not love except for the sake of Allah and what Allah loves, and does not hate except for the sake of Allah.”⁵²

Shaykh Hamad ibn 'Atiq (*rahimahullah*) said, “Know, that although hatred hangs and is related to the heart, it does not benefit until its traces and signs appear. And that will not be

⁵² *Majmu' al-Fatawa*, v. 10, p. 465.

until animosity and cutting of relations is paired with it. With that both the animosity and hatred become manifest, while if *mumalah* and relations continue, then it is an indicator of the lack of hatred.”⁵³

And Shaykh Hamud ibn ‘Uqla (*rahimahullah*) replied when asked about the meaning of *al-bara*,

The linguistic definition of *al-bara*: it is verbal known for *bari*, meaning, to cut off... What is intended here by “cut off” is to cut off ties with the *kuffar*. Thus one does not love them, does not support them, and does not reside in their lands....

Bara in the *Shar’* means to stay far away, to be free of, and to have enmity. Like how it is said ‘*bara wa tabarra’u minal-kuffar*’ when he cuts off ties between him and them, so he does not befriend them, love them, rely on them, or seek aid from them.

To give an example: one recently enters Islam, and he is one who is ignorant of the *shar’i* evidences stating the *kufr* and *shirk* of whoever does this or that, and sees someone by a

⁵³ *Sabil an-Najah wal-Fikah*, p. 44-45. See *Clarifying Matters of Methodology*, ch. 2 and ch. 6, for an explanation of the difference between having the *asl* of *bara’ah* present in the heart and manifesting it by Shaykh ‘Abdul-Latif Al ash-Shaykh.

grave asking the one in it to intercede for him. You ask that person who just recently entered Islam, “What is he?” He then stutters or gives an incorrect answer; he doesn’t label that one by the grave a *mushrik* *kafir* due to his ignorance of the textual evidence. From his clean *‘aql* and *fitrah* he knows what that person is doing by the grave is abominable but he doesn’t know what to label him nor rule him with. This one is not harmed by that as long as he fulfilled *asl ad-Din* and is ignorant of the texts. Thus the texts indicating that asking the dead is *kufr* and the one who asks the dead for something is a *mushrik* *kafir* is shown to him. After that he either confirms or rejects. This is only one example.⁵⁴

The reply of a *muwabbid* in this situation when he is not aware of the *asma* and *ahkam* of the *Din* lies in the fact that he knows that *shirk* (although he does not know this term) is falsehood and heinous. He doesn’t love those who commit it, rather, he feels disdain in his heart innately due to them performing it. Once the Quran comes calling those who do this or that *kuffar* *mushrikin* and rules upon them with *kufr* and *shirk*, he affirms it.

In summary, ruling something as *kufr* and *shirk*, or labeling someone a *kafir* *mushrik*, is not something that is known by

⁵⁴ See the levels of those who refrain from *takfir al-mushrikin* in *Clarifying Matters of Methodology*, ch. 4.

necessity of the *'aql* and *fitrah*. They are rulings and labels that are from the *Din* in which one comes to know after gaining knowledge of the textual evidences.

Hāzimi argument:

Takfir is from Bara'a and having Bara from the Mushrikin is Asl ad-Din.
Hence, Takfir is also from Asl ad-Din.

Response:

Takfir al-Mushrikin is part of Bara, however it is not from the Asl of Bara'a, hence someone can possibly have Bara' a from the Mushrikin even if he doesn't make Takfir on them due to Jahl (ignorance).

Therefore, Takfir al- Mushrikin does not enter Asl ad-Din. Just as having good character is from the completeness of Iman, and having Iman is from Asl ad-Din, however good character is not from the Asl of Iman, therefore, it is also not from Asl ad-Din.

Abu Hurairah narrated that The Messenger of Allah said:

"The most complete of the believers in faith, is the one with the best character among them. And the best of you are those who are best to your women."

<https://sunnah.com/tirmidhi: 1162>

Three characteristics, whoever combines them, has completed his faith: to be just, to spread greetings to all people and to spend (charitably) out of the little you have.

Al-Bukhari, as a statement of the Companion 'Ammar (RA).

<https://sunnah.com/hisn: 225>

Conclusion

By Allah, we are not from the people of *irja* nor are we from the people of *ghulu*, and all praise belongs to Allah. It would not be an exaggeration to say that there has been a mass apostasy of those who claim Islam and that many are ignorant of *tawhid* and the basic meanings of *la ilaha illallah*. We know this, and all praise belongs to Allah, due to looking at the textual evidences and the speech of the scholars in relation to them. It is based upon sound and firm principles laid out by the people of knowledge, not based upon whims and desires. (Which some call “intellects”).

The *Salaf* spoke the truth in that the Khawarij have more of an excuse than the Murjiah and that the most dangerous *bida'* to effect this ummah is the *bid'a* of *irja*. Nonetheless, when there is laxity, there is also extremism. As long as we stick to the path of the *Salaf* and those who followed them in knowledge and action, then, with the permission of Allah, neither misguided paths will overcome us.

Shaykh 'Abdullah ibn Shaykh al-Mujaddid Muhammad ibn 'Abdil-Wahhab (*rahimahumullah*) said,

In summary, it is obligatory for whomever is sincere with himself, not to speak about this matter except with knowledge and proof from Allah. He should beware lest he expels a person from Islam merely due to his own understanding and what his *'aql* thinks is correct. For indeed, removing a person from Islam, or entering a person into Islam, is from the greatest matters of the *Din*...

Moreover, it is obligatory upon us to follow and to avoid innovating, as ibn Mas'ud (*radiyallahu 'anhu*) said, "Follow and do not innovate. For indeed, you have been sufficed."...

Verily, *Shaytan* has misled many people in this issue into different groups. So some give the ruling of Islam to whom the texts of the Book, the Sunnah, and the consensus prove is a *kafir*, while on the other side, [there are those who] make *takfir* of whom the Book, the Sunnah, and the consensus have judged as Muslim.⁵⁵

⁵⁵ *Ad-Durar as-Saniyyah*, v. 10, p. 374-375.

And Allah knows best. May the *salah* and *salam* of Allah be upon our prophet Muhammad. We end by saying that all praise belongs to Allah, the Lord of creation.